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"THAT ye be not slothful, but followers of them who through faith and patience inherit the promise." Heb. vi. 12.

ONE of the most interesting reminiscences of the late Quarter Centennial services in the Gospel Tabernacle was a list, only a partial one, it is true, but a most memorable one of the men and women who have had a part in the blessed work of which the Tabernacle has been the centre. It would be impossible for lack of space to repeat all the names in this long list. It includes scores of honored missionaries, whose dust now lies on foreign fields, and many beloved ministers of the Gospel connected with other churches, and yet intimately associated with us here. Among them were Dr. Burns, one of our first elders, his godly wife, Harriet Waterbury and Nellie Griffin, among our very earliest and ablest workers, John Cookman and David LeLacheur, Dr. Barnet and Mrs. Crear, Rev. Edward Oakes, our first evangelist, and his little wife, Mr. Burke, our first gospel singer in the present Tabernacle, and dear Mrs. Burke, Mr. Albert H. Simpson, our first organist, and Mrs. Eliza MacDonald, practically the founder of our Home School, Messrs. Burnham and Harris, honored elders, Mr. Henderson and Mr. Rogers with their shining faces, quaint Aunt Caroline and queer Salvation Johnny, John Condit, our first missionary, and Robert Roden, our first professor, Frances Nixen Barrett, one of the noblest of women and a marvel of God's healing power, John Edwards, who for years managed our Gospel Tent, Henry Naylor, who with his wife, spent tens of thousands of dollars in rescue mission work, **William H. Conley, Pittsburg, a member of the Gospel Tabernacle until his lamented death, with a heart as big as his body,** Mary Tweed, who came to help us in the early days of our household and would take nothing for it, Hattie Holden, for years the manager of our Tract Room, Margaret Clarke, one of the latest to leave our home circle for the home above, Mrs. Grant, whose beautiful face seemed always young, and whose gentle spirit was a benediction, Mr. and Mrs. Cassilly, representing a wide circle of helpful, loyal friends in other churches, Mrs. Fletcher Harper, representing the same class, Dr. A. J. Gordon, and Mayor Howland of Toronto, whose radiant faces and fervent

messages so often stirred us in the Tabernacle, and among more than a hundred missionary faces Sadie Falcon and her husband, Clara Stromberg and William Macomber, whose songs still oft bring back the memory of his genial spirit, and countless others who are waiting yonder. "Let us be not slothful, but followers of them, who through faith and patience inherit the promises."

SEVERAL of the Memorial Messages given at the Quarter Centennial will appear in early numbers of the Alliance. Mr. Simpson's Retrospect of the history and spiritual work of the past twenty-five years, which is too long for these columns, will be published in the March number of Living Truths.

THE Bible School and Worker's Training Class at 690 Eighth Ave., New York, which, notwithstanding the short notice of the opening in January, has had a fine class of over twenty regular students, and a number of special students, will hold a second term of twelve weeks, commencing after Easter. We trust with this ample notice that a still larger class will be enrolled. The terms will be the same, \$50.00 for students who take the whole term; or five dollars a week for those who come for a shorter period. We are sure our students and other friends who have visited the classes will bear testimony to the great value of this course of study which is much more complete in the Bible department than any previous session of the Home School in former years, and all the mission work that the students can stand is provided. No effort has been made to attract students from the Nyack Institute, but we are quite sure it would be a benefit to many of these if they could have a few weeks of the practical course of actual work afforded in New York City. Applicants should address Mr. V. T. Jeffrey, 690 Eighth Ave., Supt.

THE Nyack Seminary is now delightfully located in its new home. The classes are full and the students are making fine progress in their studies. The success of this enterprise in the face of the almost insuperable difficulties with which it was forced to begin, has been quite remarkable, and gives promise of a useful future.

Jeremiah's Message About Faith

By A. B. Simpson



Sermon preached Sabbath, February 10, 1907, that his life was a forlorn hope and his cause was doomed to fail.

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man whose trust is in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought; neither shall cease from yielding fruit." Jeremiah xvii: 5-8.

There always have been and there always will be until the end of this mingled age two kinds of religion in the world, the human and the divine. The first is the religion of Cain, the religion of Saul, the religion of the Pharisees and the Sadducees, the religion of Buddha and Confucius and the new theology of Dr. Campbell and Mr. Bernard Shaw. Its principle is evolution, education. Its ideal is humanity. Its God is the big "I", and its message is "make the most of yourself."

The second begins with God, ends with God and never loses sight of God from the beginning to the end. Its watchword is "I am not sufficient to think anything as of myself, but my sufficiency is of God." Its organ is faith, and faith in a sense is identical with God because it is the eye that sees, the sense that feels, the hand that clasps His omnipotence, and makes real the two mighty promises "All things are possible with God," "All things are possible to him that believeth."

This was the message of the whole line of prophets, patriarchs and witnesses whom the apostle has catalogued in the eleventh chapter of Hebrews. They were all witnesses of faith; Abel, of the faith that saves, Enoch of the faith that sanctifies, Abraham of the faith that follows obediently wherever God leads, Isaac of the faith that lets go and gains by yielding, Joseph of the faith that finds the path of suffering the portal of glory, Moses of the faith that gives up a kingdom to found a Theocracy, Joshua the faith that beats down the walls of Jericho by the breath of God, Samson the faith that finds physical strength through separation and consecration, Elijah the faith that singlehanded could face the kings and prophets of Baal, Jeremiah the faith that in spite of his own temperament and in the face of earth and hell could stand for God for half a century knowing

The supreme conflict of Jeremiah's life was all hinged upon this one issue, the arm of flesh or the arm of God. Our text expresses the whole question, "Shall we trust in man, or shall we trust in Jehovah alone?" The politicians of the time were constantly working for human alliances against their terrible foe, the Babylonian king. The popular party was called the Egyptian party, and their persistent aim was to get Judah and the neighboring kingdoms into an alliance with Egypt against the Assyrians and Babylonians. It was against this that Jeremiah stood alone and fought his fight of faith to the end, warning and pleading until at last too late the ruin that he had told them must surely come burst upon them and swept the remnant of the people amid scenes of blood and fire into the Babylonian captivity.

It was but an act in the great drama that is always being repeated on the stage of history. It is the great issue in each of our lives. Are we trusting in man or in God?

1. The Man that Trusts in Man.

Self confidence may take the form of depending on the arm of flesh, either for our righteousness, our happiness or our health. Self righteousness is one of its chief forms. From the days of Cain the human heart has been unwilling to take the place of the sinner and accept the righteousness of God as the ground of its standing before the high courts of heaven. Since Adam and Eve tried to stitch together their fragile figleaves, human nature has always been patching up the filthy rags of its own righteousness. The latest form is a plausible philosophy that tells you that every man has somewhere in him the germ of Deity, and if he will just hatch it long enough it will emerge a heavenly dove. It does not always ignore the Saviour, but it recognizes Him as merely a lofty human example. If this is all that Christ is then, as a great thinker once said, in answering a Unitarian, "If Christ is merely a man, I dare not put my trust in Him without bringing myself under this fearful curse, 'Cursed is the man that trusteth in man, and maketh flesh his arm.'"

Beloved friends, this is not an old and obsolete theological dogma; this message of the cross and the blood. It is the living issue of to-day, and it will be to the end of the chapter. The very issue of the conflict in the New Theology is all about a real atonement and a supernatural salvation.

Then we may trust in man for our hap-

piness. We may seek it in the circumstances of life or on a higher plane, in the friendships and affections of the heart. There is nothing wrong in human friendship, if it be not a substitute for God and a separating influence from Him. The question is do our friends sap our spiritual life or strengthen it? Whenever we love anyone selfishly and for the happiness which it brings to us, we are in great danger of putting it in place of God. Divine love is unselfish and loves to bless the object rather than to be blessed. Let us be willing to have God search our hearts, and see if there be in us any way of earth, and lead us in the way everlasting. There is no place where we are in greater danger of trusting in man than in the friendships, fellowships and social entanglements of life.

Again we may trust in the arm of flesh by looking to it as our reliance, our refuge, our help in time of need. To many men the money they have laid up is their providence and their God. It is to be to them what God is to the trusting soul, their guarantee against future need. It is alright to be thrifty, industrious and energetic in our earthly toil, and wise not only in accumulating but saving the gifts of God's temporal providence. But a man of faith will do this as the servant and steward of God holding all his possessions and dependences subordinate to his Father's will and ready to trust God in the dark or in the light, in poverty or affluence, and to say "I have learned in every state in which I am therewith to be content."

The prophet gives a vivid and humbling picture of the bitter fruition of earthly trust. Its first and worst effect is that it comes between us and God and of the man who trusts in man it is inevitably true that "his heart departeth from the Lord." A strand of wire hidden away within magnetic reach of a ship's compass will so divert the needle that before the vessel is half across the ocean, she will be miles out of her course and liable to strike some sunken rock all through the distracting attention of that trifling thing. A very little grain of worldliness is sufficient to start a soul on a line of eternal separation and fearful danger. "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him."

The man that trusts in man is compared to the heath in the desert. Naturalists tell us that this was the juniper tree, a poor shrivelled shrub with a few branches and attenuated leaves, always standing alone in some desolate wilderness, having neither seed nor fruit, and so despised that it was even debarred from heathen altars. The very devil had no use for it. There is nothing so shrivelled and joyless as a worldling after the devil has got through with him and thrown away the dress of a wasted life.

Such a soul is unable to extract from

life even the little elements of sunshine and gladness that have survived the wreck of Eden. "He shall not see when good cometh." He gets nothing out of the good things of this life, and is constantly fretting, murmuring and disappointed. His very blessings are cursed. And as for the spiritual opportunities that come within his reach they have no attraction for him, and the voice of mercy, the gospel of grace and the pleadings of the Spirit are lost upon him.

"He shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Is there anything that is more pitiful than a Christless funeral? Is there any task more difficult than for the minister of God to gaze upon the marble face of some man or woman who has died in their worldliness and sin, and then tried to speak some word of comfort to the ungodly family and friends who are living the same life and hastening on to the same death? It is like the heath in the desert. It is a salt and parched land where no water is. There is positively no ground for sympathy or consolation. It is a night without a star. It is a sorrow with no hope. There is something very tragic in the phrase "not inhabited." This man had lived for the companionship, sympathy and help of his fellowmen. He leaned upon them. He could not live without them. He made them his god. And the end is that they have all left him, utterly alone, and he is desolate, solitary and without a friend. Human history, biography and poetry are full of illustrations of this pathetic picture. One easily recalls the English Cardinal who had been at once the maker and the servitor of kings, and whose dying cry was "If I have served my God as I have served my king, He would not have left me thus," or that famous butterfly of fashion and beauty, the confidante of princes and the seducer of some of the noblest names of English history, Lady Hamilton, carried out in a common cart to her lone grave in the Pauper's Field when all the glamour of the light and song was over at last; or that brilliant nobleman and poet, who sang his own dirge before he lived it to the bitter end. "My days are in the yellow leaf,

The flower the fruit of love are gone,
The worm, the canker and the grief
Are mine alone."

II. The Man that Trusts in the Lord.

Let us not fail to notice the distinction between trusting and hoping. He trusts in the Lord and his hope is in his God. Trusting has reference to the present hope to the future. When I believe for salvation or blessing of any kind I count the blessing already mine. "He that believeth hath." And so we are to take from God first for all our present need the promises of His grace and thefulness of His blessing. We are to trust Him for salvation, sanctification, healing, answered prayer and every needed temporal blessing. And our life is to be one

of habitual faith, believing and receiving to the end.

But it is also our privilege to take Him for our hope. He is the God of our future, and it is the privilege of the trusting saint to have something better than a life insurance policy, even the guarantee and covenant of the eternal God, covering all future need and securing our every interest for time and eternity. It is our privilege to have a covenanted life and to claim that blessed promise "I will keep thee in all places whither thou goest, for I will not leave thee until I have done all that I have spoken to thee of." Beloved, is that your trust? Is that your hope? Is that your glorious outlook and outlook?

This man also is presented to us under the most vivid and beautiful imagery. He is "like a tree planted by the waters." He is not a scraggly heath, but a noble tree with roots, branches, verdure, blossom and fruit, one of the grandest objects of the natural creation. The waters by which he is planted represent the fullness of the Holy Spirit, God's rich supernatural provision for our every need.

"If any man thirst let him come unto Me and drink." "He that believeth on Me, as the Scripture hath said, out of his being shall flow rivers of living water."

Then it is finely added, "He spreadeth out his roots by the river." This is the picture of that inner spiritual organism which faith inspires and controls, a sort of intuitive life, that "feels after God until it finds Him," that senses spiritual things and reaches out until it realizes them, those aspirations, hungerings, thirstings and outreachings which bring to us the fullness of His grace and blessing, even as the dews of heaven and the moisture of the depths are absorbed by the sensitive roots and porous leaves of some majestic tree. It is thus that the palm tree can flourish even in the desert by absorbing from the depths below, and the elements above, the moisture which the withered juniper could never find. It is said that once in Hampton Court a famous grapevine suddenly sprang into magnificent fruitage which made it the wonder of the world, and it was found on investigation that its roots had suddenly reached a distance of several hundred feet away from the waters of the river Thames. So faith teaches us the spiritual instincts that find their way to God and bring back to us those marvelous uplifts and those glorious harvests which human reason can neither understand nor explain. It was of this David was thinking when he said "My heart thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is. My soul followeth hard after Thee and Thy right hand upholds me."

Such a soul does not see when heat cometh. Trials that worry others roll lightly over him and are chiefly remembered when they are past and gone. And even in the "year of drought," that is the

long and sustained trial when the heavens are brass and the load does not lift and the light does not come, and it is the "long pull of patient faith" even then he "shall not be careful in the year of drought but his leaf shall be green and he shall not cease from yielding fruit." The beautiful picture of the glossy luxuriance of the healthy tree finely represents that unruffled peace that cloudless smile that unbroken sunshine, that peace that passeth understanding, and that joy that comes from no human source or circumstance, but which God gives to the fully trusting soul. What a testimony this is for God to be able to look up through the darkness and the tears and still sing "I will joy in the God of my salvation."

"Neither shall cease from yielding fruit." There is a fruitage even in the hour of trial which is just as necessary and important as the more active service which comes in the days of prosperity and blessing. The sweetest fruits are ripened by the hottest sun, and the glory of a true Christian life is that "it bringeth forth its fruit in its season," fruit for every season, the fruit of patience as well as the fruit of praise. It is only the life of faith that can bring such glorious fruition and enable us to say "I know how to be abased, and I know how to abound, everywhere and in everything I have learned the secret, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me."

Prayer is a true wish sent Godward.—
Philips Brooks.

It is a fact worthy of notice that Jesus never taught His disciples to preach, but He taught them how to pray.—*Christian Witness.*

Love hid in the bottom of the soul prays without ceasing even when the mind is drawn another way.—*Fenelon.*

Praying will make us cease from sinning, or sinning will make us cease to pray.—*Marsh.*

The whole secret of a Christian life is waiting upon God in a secret place.—*Kern.*

I charge you, be clothed with humility, or you will yet be a wandering star, for whom is reserved the blackness of darkness forever. Let Christ increase, let man decrease. Remember, "Moses wist not that the skin of his face shone." Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh, for the closest communion with God, till soul and body, head and heart, shine with divine brilliancy! But, oh, for a holy ignorance of their shining!—*M'Cheyne.*

Our prayer may fail, but the God of prayer will not.—*Selected.*

Reminiscences, Personal and Pastoral

By Rev. Henry Wilson, D.D.

A paper read at the commemoration exercises of the Quarter Centennial of the Gospel Tabernacle, Feb. 11, 1907.



An old theatre, transformed into a Christian place of worship, an earnest man preaching the Four-Fold Gospel, behind him in gold letters on the wall the text "The Lord thy God in the midst of thee is mighty." Before him a group of people listening intently to every word uttered. Among them a minister, happy in soul, but sick in body, drinking in the message full of a truth he needed greatly, but which he had never heard before. A few more meetings with more such teaching and the sick man kneels at the altar rail, is anointed for healing, and passes out into a new life of victory over disease which has been continuous without a break for more than twenty-three years. Seven years and a half of service in a great church made easy by the indwelling of a living Christ in soul and body. Then, in October, 1891, the work of associate pastor in the Tabernacle, began, and with it a life of increased blessedness in going from house to house in joy and sorrow, in sickness and health, among the young and old, endeavoring to fulfill the Lord's command to his restored disciple. "Feed my lambs. Feed my sheep. Shepherd my flock." The joy of this service can never be expressed in words, but the sick man healed still lives to praise God for the privilege of "living and giving," his best to the scattered members of the Tabernacle congregation, and of comforting those in any trouble with the comfort wherewith he himself has been comforted of God.

Though called away from time to time to superintend the Alliance work in the home field, and rejoicing to reach in this way thousands outside the city of New York with the messages of the Gospel so dear to us. The man that was healed loves to come back as soon as possible and take up again the simple but delightful work of pastoral visitation and preaching his best sermons by the bedside of the sick and dying or helping them individually to walk in victory over all the power of the enemy. And perhaps dearest of all to him, reading to the children in the home, the Sunday or day school and helping them to know by personal touch the Saviour who while on earth took the little ones up in His arms, put His hands upon them and blessed them.

Oh! Saviour, bless'd Saviour mine,
What will Thy presence be
If such a life of joy can crown
Our walk on earth with Thee.

The hall has never yet been told, but perhaps we may have more time in eter-

nity to tell the other half of the story that, to the writer at least, will never grow old.

And out of these twenty-three years' experience and fifteen years of pastoral work in the Tabernacle what tender memories rise. Faces of faithful workers long since gone home to their rest in paradise and awaiting their reward when the Lord shall come. Some prominent on the platform, in the pulpit, preaching with power the word of Life. Some in the educational work of the Alliance, men and women apt to teach and laying foundations for lives to build upon some who have gone out at the call of God from this "Tabernacle of Witness" to live labor and lay down life for Jesus and the souls of the heathen. Some in many a hard place in the home field, as truly missionaries as if they had suffered and died in Japan or on the borders of Tibet. Others, who "stayed by the stuff" and saved and prayed and sent others to represent them in the regions beyond. Others again, dear fathers and mothers who trained their children to show piety at home first and then go at the call of God, and in places far or near as He might direct—make real to others what God had made real to them.

Among the ministers who can ever forget the shining face of John Cookman, whose presence in a meeting meant benediction and uplifting to us all.

David Updegraff, strong, forceful teacher and preacher—a "friend" in many senses greater than denominational.

Dear Dr. Peck, who spoke as a man delivered from the powers of darkness only can speak.

Logical and profound Dr. Chappell, whose messages our students at Nyack will not soon forget, and others we cannot name here who from time to time, and out of other denominations came to our conventions, or for a time were teachers in our school, ministering to us the Bread of Life.

Among the first and ablest among the early helpers, among the Godly women, come up the faces of dear Nellie Griffin, whose faithful teaching and life work were so beautifully portrayed by our pastor at her funeral in the hearing of the writer of this memorial.

And dear Miss Waterbury, than whom no truer heart ever beat in sympathy with the trials and triumphs of this Alliance work.

These are but specimens of others whose names are in the book of life though not recorded in this memorial. Out of the

longer list of members of the Gospel Tabernacle, some resident in the city, others holding their letters from us though living and working in many a distant place, at home or on the foreign field, we can mention just a few.

From the record of 1897 alone we take first, Miss Florence Sheffield, of West 97th St., this city, one of our orphanage children, and a beautiful example of what a Christian young girl can do by the grace of God.

And of the aged saints of that same year who can forget the strong Scotch face of dear John Henderson, who, morning after morning, every Sabbath day for many a year looked up from his place in this Tabernacle into the face of the man of God who made Jesus so real to Him from the Word of God.

W. H. Conley, of Pittsburgh, a man of great business capacity, and yet a great large-hearted Christian. Dear Albert P. Woodcock, one of our bravest Congo missionaries, and a hero like him, though on a different field, Marcus T. Garrison. Pages would be needed to tell fully what this one man, his precious wife and family have been to this work at home and far away.

Mrs. Kate Newman, the faithful wife of one of our oldest members, and officers of the Tabernacle. While on the same day, Oct. 13, 1897, there entered into rest with her that sweet simple-hearted man of God, tender as a woman and simple as a child in his faith, Mr. W. H. Burnham, of Kenwood, N. Y. To complete this year's sheaf of garnered grain what name will be more tenderly remembered by the older members of this church than Dr. Amelia Barnett, who on Saturday, Dec. 26, 1897, passed into the rest of God at the ripe age of eighty-four. One of the oldest woman physicians of the city, she was well called "the Good Samaritan," whose whole heart and life went out to help the needy and to heal the sick in soul and body.

And now, with only time to mention their names, holy faces and earnest lives pass before us like Mrs. Crear, wife of our beloved treasurer; Mrs. Grant, over ninety, mother of dear Miss Prouditt; "Mother Clark," who is surely in spirit sitting in her accustomed place in that seat at the end of the second row and taking her glad part in this holy service of to-day. Jennie Fuller, the woman apostle for the women of India, with a company of thirty-two others from our missionary force in that field, and all practically members of this church, and last of all we laid to rest but a few weeks ago, two of the truest people of God known to us in all the years of our connection with this blessed place, Mr. and Mrs. James Sorley, of Greenpoint, Brooklyn, "lovely and pleasant in their lives and in their deaths not long divided."

Leaving much unsaid of these and to others the recalling of many more on our list, we lay this simple tribute of tender

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Sunday School Lesson Notes

Isaac a Lover of Peace

Genesis xxvi. 12-25.

BY REV. GEORGE P. PARDINGTON, PH. D.

Golden Text: Blessed are the peacemakers; for they shall be called the children of God. Matt. v. 9.

INTRODUCTION.

The closing scenes of Abraham's life and the opening scenes of Isaac's life run parallel. When Abraham was one hundred years old and Sarah was ninety, Isaac the child of promise was born, according to the word of the Lord. On account of strife between the two children, Hagar and Ishmael were sent away. The supreme test in Abraham's life was the Divine command to offer up Isaac on Mount Moriah. But he met it in a spirit of implicit faith and unquestioning obedience; and as a result the Lord renewed His promise and ratified His covenant with him. After Sarah's death Abraham married Keturah; a little later himself died and was buried in the cave of Machpelah, at Hebron.

As this is the only lesson about Isaac, we may briefly run over the main outline of his life. Isaac means "the laughs"; there is a play on the word in Genesis xvii. 17, 19; xviii. 12; xxi. 6; and xxvi. 8; although he lived longer than either Abraham or Jacob, yet Isaac never was outside the border of Canaan; indeed his movements were restricted to a very limited part of the country. He had five homes. First he dwelt in Beer-lahai-roi, which means "the Well of the life of vision," made memorable by the angel's appearance to Hagar. Genesis xvi. 13. Second, he lived in Gerar, a chief city of the Philistines, where his wells were dug. Genesis xxvi. 1. Third we find him at Rehoboth. Genesis xxvi. 22. Fourth, he resided in Beersheba, where he made a treaty of peace with the Philistine ruler. Genesis xxvi. 35. Finally, he removed to Hebron, the favorite home of Abraham, where he died. Genesis xxxv. 27-29.

EXPOSITION.

The lesson is a leaf from Isaac's maturer years, while he dwelt in Gerar in the Philistine country and in Beersheba near the southern border of Canaan. Three things stand out prominently, viz: Isaac's blessing, Isaac's wells, and Isaac's vision.

I. ISAAC'S BLESSING. VERSES 12-14.

After the marriage of Isaac with Rebekah and the birth of Esau and Jacob, there was a famine in Canaan, and Isaac came near repeating the mistake of his father Abraham in going down to the land of Egypt. The Lord graciously restrained him, however, and instead he went to Abimelech king of the Philis-

tines, unto Gerar. Here God met him and renewed the promise of the land and a seed. But Isaac fell into the same pitfall that Abraham had fallen into in palming off his wife as his sister; but as in the case of his father, the Lord delivered him out of his trouble and blessed him. Isaac was both a farmer, and a stock raiser, as we would say; and in each line of business he became enormously wealthy. This was due of course to the Divine blessing; and the Divine blessing was due to Isaac's separation and obedience.

II. ISAAC'S WELLS. VERSES 15-22.

But the Gerarites envied Isaac; this was due in part to his trick upon their king and in part to his prosperity. They manifested their envy by stopping up the wells Abraham had dugged. Moreover, they asked him to move away, which he did. He then reopened his father's wells, calling them by their original names. A well in that country was a valuable business asset to the farmer and stock raiser; its importance cannot be overestimated. Afterwards Isaac dug two wells, from which the Philistines drove him away. But in a yielded and patient spirit he relinquished his claim to them. The first he called Esek, signifying contention; the second he called Sitnah, signifying hatred or spitefulness. Finally, Isaac dug a third well, which the Philistines permitted him to possess in peace. This he called Rehoboth, signifying room, because the Lord had made room for him in that land.

III. ISAAC'S VISION. VERSES 23-25.

From Rehoboth Isaac removed to Beersheba, eighteen miles to the northeast. This was his father's favorite home and around it clustered the associations of his childhood. Here the Lord appeared unto him with a fourfold message, viz: He was his father's God; He was with him; therefore he should not fear; He would bless him; and He would multiply his seed for Abraham's sake. In verse 25 are mentioned three essential things of a patriarch's life, viz: the altar, the centre of his religious life; the tent, the centre of his domestic life; and the well, the centre of his business life.

SPIRITUAL SUGGESTIONS.

1. As exemplifying faith, the key of Isaac's life is submission and yieldedness. In him the passive qualities of character were highly developed. He seems never to have had his own way. Moreover, he was always being imposed upon. Yet he bore everything with patience and sweetness. For example, his own life was surrendered on Mount Moriah; his wife was chosen for him; Esau deceived him; and the Philistines, as we have seen, took

away his wells and drove him from place to place. In all this Isaac stands for the believer who suffers misrepresentation and persecution, and yet endures it all with patience and sweetness for Christ's sake.

2. Again, the life of Isaac illustrates the heroism of little things. He was not a great traveller like Abraham, Jacob or Joseph. Nor did he perform great achievements like his ancestors and descendants. Instead he lived a limited, uneventful, perhaps rather monotonous life. Yet in ordinary duties, in commonplace things He exemplified the spirit of moral heroism. His quiet, peaceful life was an impressive testimony to his age.

3. Pre-eminently in the Old Testament Isaac is a type of Christ in His atoning death. The scene on Mount Moriah was a pre-figuration of the crucifixion. Abraham offering Isaac on the altar is a picture of God giving His only begotten Son as a sacrifice for sin. The surrender of Isaac foreshadows the voluntariness of Christ, Who said: "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure; Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. Hebrews x. 5-7.

PRIMARY POINTS.

1. Take up the wells and the altar as symbols of spiritual truths. From the well flows "springing water," that is, running water, cool and satisfying to the thirst. Christ is the well, or spring. John iv. 14. From Him flows the water of life which satisfies the thirst of the soul. Jesus said: "If any man thirst let him come unto Me and drink." John vii. 39.

2. The altar is the place of worship, sacrifice, prayer and praise. Of course Christianity has no altar, as such. But Christ fulfils in Himself its purpose. By Him we have access to God, in His name we offer prayer, and through Him we render thanksgiving and praise.

3. Speak of Isaac's submissive spirit as an example to children in the home, in the school, on the playground. Isaac was obedient to his parents. He found a higher joy in giving up his own way and letting others have theirs. By taking this course we shall lose nothing in the long run. Jesus had a meek spirit, and He promises to give it to us. Matt. xi. 28-30.

QUESTIONS FOR STUDY.

1. To what country did the Lord tell Isaac not to go?
2. To what country did he go, and why?
3. What feeling did the people of that country entertain towards him?
4. How did they show this feeling?
5. How many wells did Isaac dig?
6. What were their names and what do these names mean?
7. What word of the Lord came to Isaac in Beersheba?
8. What aspect of faith does Isaac's life exemplify?
9. In what way is he a type of Christ?

From the Tibetan Border

By W. W. Simpson

From the "utmost part" of the earth we send you greetings, and a word of cheer. God is with us in blessing, opening doors for the Gospel and turning people from darkness to light.

One of the most remarkable instances of the Spirit's working in our midst occurred in Chungau, a village some fifteen miles east of here. A somewhat detailed account of this work will doubtless be of both interest and profit.

Some two years ago I went there for the first time. Some of the people had heard the preaching at our outpost at New City, but did not show much interest. They were having a dispute among themselves and were on the point of going to law, when one of the parties invited me to come to his house and stop over night. I feared he had some ulterior motive, and asked why he wished me to come. He said he and some others wished to hear our teaching. So I went. They had killed a sheep and made ready for me in grand style. I preached both before and after supper until I was completely tired out. I then found out that after all they just wanted to make use of me to overawe their opponents in the dispute, and so came away next morning quite disgusted, resolving never to go there again.

But two or three of them continued to come to the preaching at New City and finally confessed that, while they had other motives at first, they now desired only to learn the truth about Jesus.

Seeing they were in earnest I went again, taking my magic lantern and staying some days. Interest grew until six men expressed a desire to renounce idolatry and enroll their names as Christians. But forsaking idols is not enough, so I told them they must learn more of the Truth and show by their lives that they were regenerated before we could accept them.

During the year 1905, Brother Christie employed some of them, who were carpenters, to help in building the house in Chone. He also visited their village and helped me instruct them. These men gradually made a stand against idolatry and ancestral worship, and consequently began to suffer persecution. Some others who had joined them in listening to the doctrine went back. At the New Year

they made a final and complete break with idolatry, which increased their persecutions. The only literary man in the village, consequently the only one with influence in the courts, accused one of them, who, in mortal fear fled to me for help. I sent him to the official with a note of explanation. He stood his trial, and in spite of there being no evidence against him, was fined by the official, a man opposed to everything foreign.

Their instruction was continued during this year. Just before our annual conference they applied for baptism. After conference they were examined publicly and gave evidence of salvation, and were received by the church. On Oct. 22 they were baptized in the Taö River at Chone.

The accompanying photo brings them before you for your prayers and praise. Beginning at the right, those seated are



CHINESE CHRISTIANS, BAPTIZED OCT. 22, 1906.

Yong Hsü-teh, a carpenter; Ning Kong-pu, farmer; Yong Hsü-yuen, farmer; standing are Yong Chong-hsi on the right, a farmer; Ning Hsioh-i, carpenter; and Yong Hsü-tsung, farmer. The four named Yong are all cousins, and the two named Ning are father, aged 72, and son, aged 36.

Others in their village are also interested. Brother Christie and I go there occasionally and hold services in their homes. They attend Sunday services at New City, just three miles from their village. Ning Kong-pu, though 72 years of age, walks this distance back and forth some six or seven times each month to services.

Yong Hsü-yuen has perhaps the firmest grasp of Christian Truth. Soon after confessing his faith in Christ, he himself, without any exhortation from any one broke off a bad tobacco habit of forty years' standing, believing it to be filthy

and displeasing to God.

Yong Hsü-teh came to me at first a firm believer in his own righteousness. He had been for years a member of a religious sect called the "Mani" Society. They teach that by constantly repeating the famous Tibetan prayer "Oem-ma-ni pad-me hum" they can absolve their own sins, and other similar methods of salvation by works. While Chinese himself his family is part Tibetan. One son was given in childhood to a Tibetan monastery and is now a priest of Buddha. That morning when the father came to me first he insisted that he was sinful. I told him that if that was true I had nothing to say to him, as Jesus came to save only the sinful, not the righteous. Also I said that I was unworthy to be in the same house with him, as I was a sinner. I went on to speak with others present about how "all have sinned and come short of the glory of God." This set him to thinking, and it was not long before he realized his own sinfulness, and the futility of all his own works of righteousness to save him. He was persecuted somewhat on giving up the Mani Society and breaking its rules, but now gives his testimony bravely.

On Dec. 3, Brother Christie and I, with one of our student evangelists, went to a place fourteen miles east of New City and stopped with the family whose photo I send herewith. We used the magic lantern and also preached two days. Many were interested, the most remarkable of whom is a man named Chang, who is the hereditary head of a religious sect at one time very strong, but which now numbers only some sixty or seventy families. They practice vegetarianism and other

similar "good works" (?) and worship "The Coming Buddha," but use no images. This Chang is a kind of hereditary priest and receives semi-divine worship. He is regarded as spirit-father to all the sect. But after he had listened to us he openly spoke of his not being satisfied with his religion, and of his wish to learn more fully of Jesus Christ in hopes that he could find in Him a satisfying Portion.

If only we could send some one to stay in that region, going from village to village with the "good news," a great work would be sure to spring up. But "where are the responders?" We are hard pressed as it is with the work on our stations, and find it so hard to leave for only a few days in a year. The work grows and spreads in spite of us. We need both missionaries and funds to meet the needs that press us in this way. We also need native helpers and funds to support them. We also

need prayer, prevailing prayer, that all needs may be supplied, the Spirit came in power and God's work accomplished.

An Interesting Trip

BY H. S. NICHOLS.

Last autumn I, in company with my assistant evangelist, took a trip into the country lying south of Nan Linghsien. We were out eighteen days, tramped about 194 miles and sold 1,679 portions of Scriptures, these portions being the four Gospels and Acts which were bound separately and sold at five and ten cents each.

Although the district visited lies close to established work yet it is new ground. Most of the places visited had never before been reached by missionaries, and most of the people had never heard the Gospel and therefore knew nothing whatever about God or of salvation through Jesus Christ.

I found Chinese or English opium and American oil wherever I went, but not a trace of the Bible. I found men and women sunk deep in sin, but no knowledge whatever of Christ their Saviour had ever reached them.

Sin, superstition, prejudice and every form of Satan's power binds them fast, and they have no idea that they can be made free. Idols and idol temples abound; ancestral worship is firmly entrenched among them, the ancestral hall is in every case the finest building in the community.

The people have lived in these same villages towns and city for centuries, and there are many interesting remnants of ancient glory still remaining among them. One young man whom I met at a wayside country inn where we stopped for the night told me that his family had lived in that same locality for forty-one generations. What a long procession to the grave, and all without Christ! It was with mingled feelings that I walked over the same pavements, and entered the same buildings where for hundreds of years one generation of scholars have followed another in their quest for literary distinction and official position, many of whom succeeded as nearby memorials cut in stone testify. On every hand lay the ruins of the Tai-Pung rebellion. These rebels ruthlessly and mercilessly killed and burned wherever they went. An illustration of their work of destruction is given in one village which we visited, where before the rebellion there were thirty-three thousand families in the village, while at present there are only between three and four thousand families there.

The people everywhere treated us kindly, of course there were individual exceptions to this rule, but we did not have any trouble anywhere. We went in the streets freely preaching, and selling books and had many attentive hearers.

Many of the boys of the streets had one of the times of their lives, seeing and talking with the foreigners. One little fellow who had kindly offered to get me some water one morning in the inn with which to wash my face was delighted later on when eating my breakfast, watched by a wondering but respectful crowd of men and boys, I gave him a beef tea bottle which I had just emptied. I carried beef tea to piece out the Chinese food. The people toil early and late, are comfortably provided for, and their one great need is the Gospel of Jesus Christ to save them from the guilt, power and dominion of sin.

There was great joy and encouragement for us in knowing that we were sowing living seed, and that as sure as the seed is sown so sure will there be a harvest. One day while sitting by the roadside to rest I remarked to Mr. Wang that opening work in a large village which lay in front of us would be as hard as opening a

Lord of the harvest that He will send forth laborers into His harvest and that as they bring Christ unto these people they may in turn be brought to Christ.

NAN-LING-HSIEN, AN HUEI PROVINCE, CHINA, Jan. 3, 1907.

"Now let me burn out for God," wrote Henry Martyn in his diary two days after his arrival in Calcutta just one hundred years ago. "He was a burning and a shining light," are the words inscribed upon the memorial tablet in the church in Calcutta, where the youthful preacher often proclaimed the unsearchable riches of Christ; indicating how truly he fulfilled the ideal chosen for his missionary life at its commencement.

In his early youth ambition had been entirely self-centered. He sought and gained the highest honors his university could bestow, and aimed to make a name for himself at the bar; but through the school of sorrow he early came to see the emptiness of worldly gain. "I obtained my highest wisdom," said he, "but was surprised to find that I had grasped a shadow." In the hour of his triumph in his university career

Scripture came to him with irresistible power: "Seek ye not great things for thyself? Seek them not." He responded to the voice and henceforth his life and all his powers were absolutely at the disposal of the Master.

It was Charles Simcox, the godly university preacher at Cambridge, the man who had been instrumental in his conversion, who turned the attention of young Martyn to the heathen world. His account of the work being accomplished by Dr. Carey and his associates made a deep impression upon him, while the burning zeal of David Brainerd, the story of whose life came

into his hands about the same time, appealed to his own intense nature, and he became set upon mission service.

The years granted him in India can be counted on the fingers of one hand, but the influence of the life of ceaseless toil and of absolute devotion to a high calling endures to this day. As a chaplain of the East India Company his work was peculiarly difficult, for his deep piety and practical exhortations to holy living were too great a rebuke to those to whom he was called primarily to minister. So far as regular duties permitted he gave himself to work among the native peoples. He established schools for the children, supporting them from his own purse; he spent much time in conversation with learned Hindus and Mohammedans, and large numbers of poor, wretched heathen used to gather at his bungalow every Sabbath.



THE CHINESE FAMILY WHERE DROS. SIMPSON AND CHRISTIE VISITED IN DECEMBER, 1905.

replied: "It will be harder than opening a rock." Yet friends, they must have the Gospel, and as much as in us lies we must give it to them.

The district all around us is white to the harvest, and we cannot begin to do the work which needs to be done.

Our able and much loved evangelist, Mr. Lei is lying on his bed dying of consumption, cannot be with us, but a few days longer at the most, and we have no one to take his place. More workers are sadly needed, and as we pray God our heavenly Father to supply this need, will you, dear friends at home, not join with us, and bear this need daily in prayer to God our Father until it is met?

We have two outstations, one opened last year, but we should have five, and the greatest hindrance in these openings is the lack of workers. Pray therefore the

Notes from the Home Field

The Boston Convention

Jan. 29 to 31, 1907.

The investment of many prayers in advance resulted in the best convention of the C. & M. Alliance ever held here. Each day began with a prayer meeting at which the Lord met us, and assured us of His blessing. Some were drawn to spend much time between and even during the services in waiting on God.

The morning Bible Studies were led by Principal Stevens and Prof. Farr. The former gave an exposition of the Epistle to the Colossians, showing Christ's purpose to "present us holy, unblamable, and unrepentable in His sight." That He is quite able to accomplish what He has undertaken is seen in the fact that He has created all things that are in heaven and in earth, and by Him all things consist; *i. e.*, stand together. In Ch. I. He is seen as our exalted Redeemer, in Ch. II. as our exalted Head, in Ch. III. as our exalted Life. God's standard for Christian beginners is found in I. 4. 5. "faith in Christ," "love to all Saints," and "hope laid up in heaven." We have no right to lower this standard. God's standard for progress in Christian life is found in verses 9 to 12, "filled with the knowledge of His will in all wisdom and spiritual understanding that we may walk worthy of the Lord,—being beautiful,—and increasing in the knowledge of God, strengthened—according to His glorious power, unto all patience and long suffering with joyfulness; giving thanks,—our hearts must be knit together in love" or we shall not have "the full assurance" II. 2.

Prof. Farr drew practical lessons from Abraham's experience which administered to his growth in faith and obedience. He called this convention a factory of faith.

Both these teachers preached in the afternoon and evenings; both spoke on the indications of the approach of the Day of the Lord. Mr. Farr, showed that God expects us to be apostles, epistles, ambassadors, fishers of men, lights, and salt.

Miss Draper in two addresses warned us of the prevalence of false teachings which give to man the glory which belongs to God; also of the importance in these last days of being ready for the coming of Christ. She urged the need of a baptism of love, not merely the grace of love, but a gift of love, as far greater than the gift of tongue.

Recently when she had been speaking in Canada, where the thermometer was at 30 below zero, and her rubbers were frozen to the church carpet, many of the congregation were melted to tears by the Holy Spirit and remained to confess their lack of faith and love.

Very earnest sermons were preached by

Rev. Tillman Johnson, of Dorchester, and Rev. J. A. McElwain of Boston, on the need of a personal Pentecost.

Each day at 1 P. M., was a meeting for persons seeking Divine Healing. The large number in attendance proved its need, and their testimonies, its results. This was followed by general testimonies, and a daily missionary meeting, at which Mrs. Bannister, recently returned from India, pictured graphically the need of that land.

Mr. Simpson's missionary sermon was followed by the largest missionary offering ever made at our gatherings, \$1,267. In addition \$197 were given into the collections for the expenses of the convention.

On Thursday evening, Rev. Morton Plummer gave a sound and practical discourse on "The Gift of Tongues," referring to this as one of the "Signs" which "shall follow them that believe," and showing it to be a foretaste of the time when our "unruly members" shall be wholly controlled by the Holy Spirit, as the power to crush out demons forebodes: the binding of Satan: the deliverance from the poison of serpents and deadly drinks, suggests the time when the curse shall be removed from the earth, and wild animals shall be tame again; and the recovery of the sick at the touch of faith reminds us of the "tree of life," whose "leaves are for the healing of the nations."

Pastor Simpson's closing sermon was on things which eye hath not seen nor ear heard, but which God has prepared for us, as salvation, sanctification, a plan for our lives which includes His good works for each of us, and even our good works have been prepared "that we should walk in them," heavenly mansions and occupations whose glorious imagination fails to apprehend, are being prepared for us. Oh, shall we let Him prepare us for them?

A part of this preparation was made at a meeting that noon led by Miss Draper and Principal Stevens, when the Holy Spirit searched our hearts, as at Nyack Institute, and several confessed to having criticism, pride, jealousy, or being out of fellowship with certain others. Under His melting power these sins were put away, and hearts were "knit together in love."

FLORENCE A. ATWATER,
Recording Secretary of Boston Alliance.

Beulah Park Announcement

The friends of the Central District are thus early in the year asked to take upon their hearts in prayer the work of The Christian and Missionary Alliance, as requested by the Beulah Park summer Bible course and Rest Home, and Con-

ventions which in years past have been attended with so much blessing to many hearts and lives. The Board of Trustees together with the District Superintendent have appointed Rev. W. A. Cramer as Superintendent of the work, who with Mrs. Cramer will have charge of the Home the coming season. The Home will open June 1, as a summer visiting place for the Lord's children. A course of Bible teaching will be arranged as in former years, notice of which will be given later. As soon as the Home is opened it will be the desire of those in charge to begin services for the purpose of waiting on God in prayer for the deepening of Christian experience and keeping in touch with the already wide spread Pentecostal movement of the day. The quiet restfulness of the Home at Beulah Park affords an exceptional opportunity for such assemblies. The large Tabernacle with its adjoining Chapel and private rooms is especially adapted also for such meetings. Beulah Park is of easy access by trolley cars from the Public Square in Cleveland, a distance of only one hour's ride, and situated on the shore of Lake Erie. To the friends of the work we feel led to say that it is the desire and prayer of the Trustees and District Board that the work at Beulah Park, might be established as a permanent Home and Christian School to help meet the growing need among free gospel believers for training in the word of God and providing places for Christian fellowship and prayer. There is need of financial help in fitting up the Home for occupancy during the winter months and also furnishings for even the summer season. The Home contains fifty rooms and can entertain about one hundred guests. House furnishings of every description are always needed and donations of such will be gratefully accepted as unto the Lord.

For further particulars address W. A. Cramer, 3920 Prospect Ave., Cleveland, O., until May 1,—afterwards Beulah Park,—Collinwood, O.

Southern California

The Fifteenth Annual Convention of the Los Angeles Christian and Missionary Alliance, was held in the Trinity M. E. Church, South, Jan. 8 to 11, inclusive, and has passed into history as a Convention of great spiritual power and blessing—perhaps one of the most spiritual in our history. The opening days, Tues. and Wed., gave little promise of attendance, as the rain came down in a great outpour, but nevertheless, many more came out than was expected, and all were filled with one supreme desire and expectancy that, although the weather outside was most unpropitious, the fires should burn brightly in all hearts inside, and a great victory for God, was sought and claimed by all from the very first meeting. Thursday, the clouds lifted, and

(Continued on page 94.)

CHILDREN'S PAGE

My Beloved Little Ones:

Last time it was Troy, N. Y., with all its suggestions of Troy "the ancient" to brush up your knowledge of Homer and his wonderful "Song Book" called the "Iliad," written some think about the time of David and Solomon. How many years ago that was you can easily tell by looking at the dates in the margin of your Bibles.

Well, to-day, it is Toronto, Canada, a beautiful city of nearly 300,000 people, on the shore of Lake Ontario, and so wonderfully grown since I was a student here at college nearly forty-four years ago. Then after running back to New York for our anniversary services on Monday next I come over to Kingston, Canada, where I was a minister for seventeen years and a half, and return to give the dear people something of the rich Gospel we call "Fourfold," so dear, yet dearer than life itself to your "B. B. B.," and to thousands of others to whom through it God has made Jesus Christ more living and real than their own existence. This much just to let you know where I am, and hope to be in the coming week or so, that you may be continually in prayer for me, holding me up every day as I do you and pressing you on to the very heart of God till all that is in Him may pass into you and we become "Even as He." I. John iv. 17.

But now it is time to turn again to our Bible lesson, for that, you know, is the purpose of this page. "To know God through His word and Jesus Christ whom He has sent." St. John xvii. 3.

First, a few more examples of the importance of the "Eye Gate," which the Book of God tells us to keep "open" to Him and shut against all His enemies and ours. You know, for I have often told you every real Christian has three eyes, two natural and one supernatural, two outside eyes that can see outside things. One inside that sees inside things. Two that can see the temporal that passes away. One that sees the eternal that passes not away but abides forever.

See what St. Paul says about this in II. Cor. iv. 16-19, and then tell me (1) How (2) When (3) Where he got this "Second Sight," which so changed his whole life and is changing the lives of so many to-day through the vision God gave him so long ago.

What old prophet says, and where: "Oh that mine head were waters and mine eyes a fountain of tears, that I might—?"

It is the same man who says (to whom?): "Give thyself no respite; let not the apple of thine eye cease."

What does "the apple of the eye" mean? Where else, and how often is it used in the Bible.

"His eyes as lamps of fire." That is part of a prophet's vision of God seen by

the banks of a great river called in the Bible H—L, and on our modern maps T—S. Look it up and then see what Rev. i. says about the same "Holy one of God."

"Thou art of purer eyes than to behold evil, and canst not look upon iniquity." Who said that, and how long ago? What does David in Ps. v. 5 say very like it?

How many cases can you find of our Lord (1) Touching people's eyes. (2) Opening them, and (3) Letting people "sleep on" whose eyes were heavy. (4) Opening two men's eyes without touching them. (5) Lifting up His own eyes to heaven.

"When his eyes were opened he saw no man, etc." How strange! Eyes open and yet seeing no man! What do you think it means? Which eyes were these? Why



ELMER GORDON NOBLE, WILLIAMSTOWN, MASS.

could he see no man? Ask father and mother and teacher to make this plain to you by a simple example.

How often does the expression "The twinkling of an eye" occur in the Bible? What wonderful thing is going to happen in that short space of time? See also I. Thess. iv. 16 and 17. Are we ready for it, and how many boys and girls are we trying by our words and lives to prepare for it?

How often is it said in Revelations: "God shall wipe away all tears from their eyes." There will be at least three kinds of tears wiped away in that day.

(1) Tears of sorrow. (2) Tears of sin. (3) Tears of shame, and we might also say (4) tears of pain.

How beautifully clear our vision will be to see God and Jesus as He is when these four kinds of tears are wiped away.

"Anoint thine eyes with eye salve, etc." Who says that, and where?

Ask Him to do it for you, for me.

As I write this page, we are hearing of great suffering in the Canadian Northwest and other places through the terrible snow storms and bitter cold—down to 46 below zero in certain places. Four feet of snow one a level. Cattle freezing and starving to death on the snow-covered plains. Beautiful antelopes and other tame animals dying as they stand stalled in the deep drifts. Yes, and even wild beasts live wolves, driven into the cities and towns looking for food and shelter from the killing cold. Then farmers in Dakota and Alberta burning up everything in the shape of wood for fuel to keep themselves, their wives and children from freezing to death, etc., etc. Oh, you dear well-housed, well-fed, comfortable and happy children who read this page by your bright fireside and in your well-warmed rooms, do not forget your suffering brothers and sisters at this time of great trial. If you cannot send help or go to them, at least lift them up in earnest prayer, and ask God to carry them safely through these days of "storm and stress" and preserve them in soul and body for better days to come.

In Miss Havergal's little poem, "Home To-Night," she says:

But all have not met,
There are travellers yet
Speeding along through the dark,
Past river and ridge, through tunnel and bridge,

To the distant yet nearing mark,
And faces are bright in the flickering light
Of the small dim lamp above,
And hearts are warm for the wintry storm
Hath never a chill for love.

So let us make a little Bible anagram that may (1) quicken our memories of others now suffering, and (2) warm our hearts in love and sympathy for them, and (3) stretch out our hands to help them in every way we can.

"S—now, like wool, hoar frost like ashes."
"N—azarites, purer than snow."
"O—h that I knew where I might find Him."

"W—hither shall I flee from Thy presence."

"S—eck ye the Lord while He may be found."

"T—his is the way—walk ye in it."
"O—pen thine hand (wide), etc."

"R—efused to be called, etc." What and why?

"M—inister the same one to another, as good (beautiful) stewards of the manifold grace of God."

"S—ee that ye walk circumspectly—not as fools, but as wise. Redeeming the time because the days are evil."

Then:
Pray that your flight be not in the winter.

Do thy diligence to come before winter.

Be filled with the Spirit, then in summer's heat or winter's cold you will be safe yourself and a saviour of others.

The Christian and Missionary Alliance

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Nyack Seminary

Praise God from whom all blessings flow.

We are just passing through another blessed season of communion and prayer when students and teachers have met God and yielded their lives afresh to the guidance and keeping power of the gentle Holy Spirit. Learning to take Him for every detail of life. We cannot express in words how much we, as teachers, would like to have our dear parents and friends who are holding us up in prayer and loving remembrance step into our little meetings and enjoy with us the beautiful prayers of our boys and girls and hear the testimony of God's power to deliver and keep in all the different ways of life. It is simply wonderful how beautifully they are learning to trust God in a very practical way. One dear boy who had been with us a little less than two weeks was wonderfully saved, and now his bright face and ringing testimony is an inspiration to all.

Our prayer is for God to increase our accommodations and send us more boys and girls that He may begin to be recognized in the lives of our young people.

Reminiscences, Personal and Pastoral

(Continued from page 88.)

memorial at the feet of Jesus, whose they are and whom they served so faithfully here and are now in a fuller sense serving Him in heaven.

Jesus I live to Thee,

The loveliest and the best,
My life in Thee, Thy Life in me,
In Thy blest love I rest,
Jesus I die to Thee.

Whenever death shall come
To die in Thee is life to me

In my eternal home,

Living or dying Lord,

I ask but to be Thine,
My life in Thee, my life in Thee
Makes heaven forever mine.

H. Harbaugh.

Southern California

(Continued from page 92.)

the attendance was large, and all were thrilled, and filled as our dear Bro., Eldridge and Mrs. Eldridge, spake unto us of the wonderful things in God. Bro., and Sister Worsnip greatly encouraged all hearts, in the report of the good work done and being done in China.

Truly, it was a revelation to all who heard it, to know how much has already been accomplished and how the blessed work is spreading. Tidings from South America, gave us all a fresh impetus to more zeal and faith, as Bro., and Sister

A wonderful victory for God, was the whole Convention. God's people claimed victory at the very start, and they got just what they claimed, and dared to believe for Our Beloved Superintendent, Clarence H. Chrisman, struck the key note in all hearts at the very outset, and his untiring zeal and faith, and holy love, led the people on and up to do valiant things for God.

When we remember that only four years ago, our gifts to God aggregated only twelve hundred dollars, we can easily see the steps we have made in trust and dependence upon Him. All honor and praise and glory be unto our Lord and King, who hath done great things for us. For any information concerning the work of the Alliance in Southern California, address Clarence H. Chrisman, 518 W. 2d St., Long Beach.

A Barrel of Reports, the Report of Barrels

The question is, which? If we should attempt to tell all of His goodness, it would be the former. This we cannot do, but will report in part how God through the dear friends has been blessing Lovejoy through barrels.

One of the workers at Baulah Park prayed that fifty barrels be sent us. Prayer is answered. In the past nine months, we have received in all sixty-six (66) barrels and boxes. Several of these of course, were for the Institute, and the contents not to be sold. The most, however, were second-hand clothing, shoes and hats. It is not possible for me to tell of all the blessing this has brought to us. The good is manifold.

GROUP OF SEMINARY TEACHERS AND PUPILS.



Bailey and Bro., H. C. Chrisman and wife, missionaries from Venezuela and Ecuador, spoke of the work there. Dr. Daniels of New York, and G. D. Watson, gave us royal feasts of fat things, from time to time. Friday, a great and wonderful day in the Lord—clear and bright—the heavens smiling above, and God-smiling within—all hearts in a great hush before the Lord—as Bro., and Sister Eldridge stirred our very souls within us, to do our very best for Him, and seek His highest. In the afternoon the crisis was reached, as Bro. W. E. Blackstone, led us on and up to royal giving, as a royal service unto our God. The tide ran high, and as the pledges began to come in all could see that God was going to be glorified greatly, in His peoples' giving that afternoon. When the end was reached and the final summing up was announced there were found \$7,000 in the Treasury of the Lord, to be used in making His name glorious among the heathen.

First. It brings us in personal contact with nearly all the poor people in the surrounding country. It is an excellent opportunity for work for Him. The majority have not heard of a living Christ within. We can often speak of these things while we are trying to fit them out in a new-old suit. The work at Cool Grave opened through this, and now we have a school of thirty-six (36) and Sunday School of eighty-nine (89) there. Most of these people are clad from barrels.

Next. It helps the people financially. Many of them could not go to meeting or school if it were not that they could bring their produce to us, and receive comfortable clothing in exchange. Here they can get an overcoat for from \$1.00 to \$4.00, a man's suit for \$1.50 to \$4.00, and women's clothing at about the same figures, and shoes from 10 cents to \$1.00, and children's clothing from 5 cents to 50 cents. This enables them to dress much better than ever before.

CHRISTIAN AND MISSIONARY ALLIANCE

95

Receipts of the C. & M. A. Sent Out During the Month of December, 1906

No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.	No.	Amount.
53821	\$5.50	53899	10.00	54007	10.00	54104	5.00	54203	15.00
53822	25.00	53900	5.00	54008	1.50	54105	3.50	54204	10.00
53823	20.00	53901	10.00	54009	4.00	54106	3.50	54205	10.00
53824	2.00	53902	185.00	54010	2.00	54107	15.00	54206	1.00
53825	30.00	53903	5.00	54011	5.00	54108	5.00	54207	10.00
53826	30.00	53904	3.00	54012	5.00	54109	20.00	54208	20.00
53827	30.00	53905	1.00	54013	.25	54110	5.00	54209	1.00
53828	5.00	53906	1.00	54014	1.11	54111	10.00	54210	1.00
53829	2.00	53907	61.00	54015	1.50	54112	15.00	54211	2.00
53830	65.50	53908	4.55	54016	25.00	54113	18.00	54212	11.78
53831	5.00	53909	185.34	54017	5.00	54114	25.00	54213	5.00
53832	25.00	53910	5.00	54018	27.50	54115	5.00	54214	4.00
53833	45.00	53911	5.00	54019	7.50	54116	1.00	54215	1.00
53834	25.00	53912	4.50	54020	5.00	54117	5.00	54216	5.00
53835	10.00	53913	500.00	54021	10.00	54118	8.05	54217	45.00
53836	25.00	53914	5.00	54022	30.00	54119	5.00	54218	5.00
53837	10.00	53915	2.00	54023	15.00	54120	5.00	54219	1.00
53838	2.00	53916	150.00	54024	5.00	54121	5.00	54220	150.00
53839	5.00	53917	22.00	54025	1.00	54122	5.00	54221	15.00
53840	6.00	53918	12.00	54026	5.00	54123	5.00	54222	5.00
53841	15.00	53919	20.00	54027	2.00	54124	29.15	54223	15.00
53842	5.00	53920	1.00	54028	5.00	54125	20.00	54224	1.00
53843	25.00	53921	10.00	54029	5.00	54126	20.00	54225	10.00
53844	25.00	53922	10.00	54030	5.00	54127	25.00	54226	8.00
53845	11.17	53923	20.00	54031	.80	54128	17.05	54227	1.00
53846	5.00	53924	7.00	54032	2.00	54129	5.00	54228	1.00
53847	5.00	53925	10.00	54033	1.00	54130	60.00	54229	1.00
53848	25.00	53926	10.00	54034	1.00	54131	20.00	54230	1.58
53849	5.00	53927	10.00	54035	1.00	54132	15.00	54231	35.00
53850	5.00	53928	10.00	54036	1.00	54133	5.00	54232	5.00
53851	1.00	53929	25.00	54037	25.00	54134	5.00	54233	5.00
53852	6.00	53930	10.00	54038	2.00	54135	50.00	54234	5.00
53853	5.00	53931	10.00	54039	3.00	54136	5.00	54235	25.00
53854	1.00	53932	2.00	54040	3.00	54137	15.00	54236	17.85
53855	5.00	53933	15.00	54041	15.00	54138	5.00	54237	5.00
53856	25.00	53934	15.00	54042	3.00	54139	10.00	54238	10.00
53857	30.00	53935	10.00	54043	3.00	54140	10.00	54239	500.00
53858	8.00	53936	4.00	54044	10.00	54141	10.00	54240	5.00
53859	5.25	53937	5.00	54045	3.00	54142	10.00	54241	1.00
53860	3.00	53938	5.00	54046	2.00	54143	2.00	54242	5.00
53861	10.00	53939	5.00	54047	25.00	54144	5.00	54243	1.00
53862	10.00	53940	8.00	54048	25.00	54145	40.00	54244	5.00
53863	15.00	53941	1.00	54049	23.00	54146	5.00	54245	5.00
53864	5.00	53942	10.00	54050	29.00	54147	5.00	54246	5.00
53865	15.00	53943	11.00	54051	10.00	54148	2.00	54247	10.00
53866	50.00	53944	3.00	54052	5.00	54149	15.00	54248	5.00
53867	5.00	53945	5.00	54053	1.00	54150	10.00	54249	5.00
53868	5.00	53946	5.00	54054	1.00	54151	4.00	54250	1.00
53869	1.00	53947	40.00	54055	100.00	54152	165.00	54251	5.00
53870	106.80	53948	5.00	54056	5.00	54153	10.00	54252	24.21
53871	438.76	53949	2.00	54057	5.00	54154	10.00	54253	5.00
53872	3.00	53950	10.00	54058	1.50	54155	5.00	54254	4.00
53873	5.00	53951	10.00	54059	10.00	54156	6.00	54255	8.00
53874	25.00	53952	10.00	54060	10.00	54157	1.00	54256	60.00
53875	10.00	53953	10.00	54061	5.00	54158	5.00	54257	2.00
53876	3.00	53954	15.00	54062	10.00	54159	30.00	54258	2.00
53877	2.00	53955	2.00	54063	10.00	54160	11.75	54259	15.00
53878	5.00	53956	20.00	54064	5.00	54161	5.00	54260	15.00
53879	10.00	53957	20.00	54065	5.00	54162	3.00	54261	18.83
53880	25.00	53958	3.50	54066	1.00	54163	1.00	54262	5.00
53881	5.00	53959	10.00	54067	1.50	54164	1.00	54263	2.00
53882	5.00	53960	10.00	54068	5.00	54165	15.00	54264	15.00
53883	15.00	53961	2.00	54069	5.00	54166	5.00	54265	15.00
53884	5.00	53962	10.00	54070	15.00	54167	8.00	54266	15.00
53885	25.00	53963	8.25	54071	10.00	54168	10.00	54267	15.00
53886	25.00	53964	11.50	54072	2.00	54169	10.00	54268	15.00
53887	25.00	53965	1.00	54073	1.00	54170	2.00	54269	100.00
53888	5.00	53966	1.00	54074	1.00	54171	1.00	54270	15.00
53889	1.00	53967	1.00	54075	1.00	54172	1.00	54271	15.00
53890	5.00	53968	1.00	54076	5.00	54173	8.50	54272	30.00
53891	5.00	53969	1.00	54077	5.00	54174	5.00	54273	15.00
53892	5.00	53970	25.00	54078	2.00	54175	2.00	54274	10.00
53893	1.00	53971	5.00	54079	50.00	54176	2.00	54275	25.00
53894	20.00	53972	1.00	54080	5.00	54177	15.00	54276	10.00
53895	2.25	53973	1.00	54081	35.00	54178	10.00	54277	10.00
53896	15.00	53974	5.00	54082	5.00	54179	10.00	54278	8.50
53897	2.00	53975	40.00	54083	5.00	54180	15.00	54279	27.50
53898	10.00	53976	5.00	54084	35.00	54181	185.00	54280	15.00
53899	2.00	53977	9.25	54085	3.00	54182	15.00	54281	5.00
53900	5.00	53978	5.75	54086	2.00	54183	5.00	54282	25.00
53901	5.00	53979	50.00	54087	1.00	54184	600.00	54283	5.00
53902	15.00	53980	1.00	54088	100.00	54185	25.00	54284	25.00
53903	2.00	53981	6.00	54089	5.00	54186	5.00	54285	15.00
53904	25.00	53982	1.00	54090	6.00	54187	10.00	54286	12.00
53905	7.00	53983	50.00	54091	10.00	54188	5.00	54287	15.00
53906	2.00	53984	30.00	54092	14.25	54189	10.00	54288	15.00
53907	5.00	53985	40.00	54093	5.00	54190	5.00	54289	5.00
53908	1.00	53986	5.00	54094	5.00	54191	5.00	54290	5.00
53909	200.00	53987	3.00	54095	10.00	54192	15.00	54291	5.00
53910	500.00	53988	5.00	54096	1.00	54193	12.00	54292	21.00
53911	25.00	53989	1.00	54097	5.00	54194	5.00	54293	5.00
53912	1.000.00	53990	20.00	54098	2.50	54195	50.00	54294	23.00
53913	5.00	53991	10.00	54099	5.00	54196	5.00	54295	5.00
53914	5.00	53992	1.00	54100	5.00	54197	5.00	54296	5.00
53915	5.00	53993	7.00	54101	5.00	54198	3.00	54297	10.00
53916	5.00	53994	25.00	54102	1.00	54199	7.50	54298	5.00
53917	2.50	53995	10.00	54103	22.00	54200	5.00	54299	5.00
53918	2.00	53996	10.00	54104	3.71	54201	5.00		
53919	1.00	53997	25.00	54105	5.00	54202	40.00		

\$12,117.51

And, now, how can I tell you what a help it is to us financially? In this way He supplies every need. Since May 1, we have received over \$300 in cash and trade, and we have enough on hand to keep us selling until other barrels come. We have built a stable, shed, bake-oven, dug a cellar, and done many other things with this fund. You will understand of course, that many things are given away, and many things in dishes and household furnishings are used here. We are at a loss to express all it means to us.

For the benefit of those who wish to send anything, we will say that dishes, knives, forks, spoons, curtains, covers, pictures and anything useful in your home is useful here. We have been in homes where a flower or design cut from wall-paper had been framed and hung as only ornament or absolutely unnecessary article in the home. All such, as well as clothing, are useful. And, too, the barrels are more convenient, and come cheaper than boxes. We are always glad, too, if we find the name of the sender in or

on the barrel. It saves time and labor in acknowledging each as soon as it arrives. Barrels are not all we have, for which to praise Him. He has given us a choice lot of students, and He is working in a blessed way in our home and school. Too, we have our horse, wagon, buggy and saddle. We cannot count all the gifts from Him. We praise Him, and thank all who have helped Him.

Prayerfully,

MARY B. MULLEN,
Lovejoy Institute.

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